A. B. C. F. M.

THE PROBLEM OF TURKEY AS THE AMERICAN BOARD VIEWS IT

FOREWORD

MANY members of the Board's constituency most conscientiously take the stand that the Board should withdraw altogether from Turkey. Others, on the other hand, feel the tug of the need as never before.

This pamphlet is issued as an expression of the opinion of the officers and missionaries of the American Board. It has been written by Dr. Barton, following many conversations and conferences that he has held throughout America since the first Lausanne Conference. The appendix is written by Secretary Ernest W. Riggs.

The action taken by the Prudential Committee, herein referred to, has been informally approved by the Woman's Boards of the Congregational denomination through their representatives who met with the Prudential Committee, September 11.

The message, therefore, can be considered an official one from the foreign mission Boards of the denomination. It is addressed to all interested in the problem and its solution.

E. F. B.

Boston, October, 1923

THE PROBLEM OF TURKEY

THE last ten years span a series of tragedies in the Near East unparalleled in modern history. This covers the period of the Great War, of which five battle fronts were in Turkey. Nearly every part of Turkey at one time or another was an area of conflict or was a base for preparation. Amid the horrors of war there ran the tragedy of the deportations of Armenians and Greeks. Mission work in all departments was interfered with, while many missionaries gave themselves to an attempt to salvage the shattered remnant of the stricken peoples. Mission buildings were requisitioned by the Turkish military, while others were used for orphans and helpless refugees. When the war ended, mission properties taken for military purposes were returned, but conditions were too confused in nearly all parts of the country to permit the missionaries to resume normal operations.

After the Smyrna tragedy and when Constantinople had been saved from a similar fate, hope centered in the conference called at Lausanne to establish peace between Greece and Turkey, and to settle the status of the Near East. The resulting treaty, as signed, is very far from what the world had hoped. The Greeks are to be expelled from the country, except from Constantinople, while the Turks are left in supreme control, with most of the former restraints embodied in treaties and capitulations removed.

As a result, Armenian and Greek pupils of mission schools throughout the country outside of Constantinople have departed. As these constituted the bulk of students in all schools, and in some were the only students, the entire character of all educational work has met with a startling change.

The mission churches throughout Turkey were, with few exceptions, composed of Armenian and Greek members. These have all fled the country except those in Constantinople, and many of the church buildings have been ruined. In a word, the people among whom and for whom the missionaries had been chiefly working for the last century have left Turkey under compulsion, including the membership of the Protestant churches and the pupils in the mission schools. So heavy has been the blow, and so staggering the result, that the statement has been made that the work of a century has been *destroyed*, and one hears the question raised as to whether any attempt should be made to continue missionary work in Turkey. *But let us not confuse disaster with destruction.*

There is a deep-seated conviction, I believe, among the constituency and friends of the Board, as well as among those who have contributed liberally for the care of orphans and refugees, that these peoples must not now be abandoned by the American Board and its missionaries. While it is impossible to continue systematic missionary work among a moving refugee population, the missionaries have followed them as they were able into Syria, the Transcaucasus and Greece with a considerable body of native preachers and teachers, and are doing what they can to comfort and to aid.

In the instructions given to the first missionaries appointed by the American Board to Turkey, the following commission was given:

> "The two grand inquiries ever present in your minds will be, 'What good can be done? And by what means?' What can be done for the Jews? What for the pagans? What for the Mohammedans? What for the Christians?"

This shows that the original purpose of the Board in entering Turkey was to reach all the peoples, races, and religions in the country, and that has been the policy consistently followed since. While the more responsive and alert Christian races have commanded the chief attention of the Board and its missions, there has been no abandonment of the original purpose to secure an approach to the Mohammedans, as the reports from Turkey will show, especially in the earlier and in the later periods of missionary work there.

The persistent and deadly persecution of all Turks who turned towards Christianity, and the eagerness of the Armenians to patronize the schools and their readiness to accept evangelical ideas, led the missionaries to move along the lines of least resistance and to devote themselves to building up among the Armenians, and to a far less degree among the Greeks, a strong, educated, evangelical community. The responsiveness of the Armenians, and their liberality in supporting their own institutions of education and religion, made the work most attractive and rewarding. These conditions have given the false impression to many that the mission of the American Board in Turkey was to the Armenians alone.

At the same time, while no missionaries have been appointed to the Kurds, who dwell in large numbers in the eastern and central part of Turkey, their language has been studied and the New Testament has been translated into it. The American Board and its missionaries have always maintained a hope that work more directly for this interesting people might be inaugurated. Repeatedly the Kurds have urged that this be done.

After Syria had been transferred to the Presbyterian Board, in 1870, there remained but a small and scattered number of Jews in the American Board's field, and as there were many societies,

especially in Europe, organized exclusively for work among them, no special effort was made by our missionaries to reach that race.

These facts should be sufficient to show that from the inception of its work in Turkey the missionaries of the Board have had in mind, and as the end of their endeavors, the reaching of all the races and religions in the country. The goal has always been kept before the Armenian Protestant Church and educated Armenian leaders that one of the great missions of the Protestant Church in Turkey was to present, by precept and example, the gospel to Mohammedans. Many Armenian preachers and colporters, as opportunity has offered, have presented to them the claims of the gospel. Large numbers of Armenians have agreed, and still agree, with the missionaries in their desire and purpose to carry on Christian work among and for the persecutors of their people.

The whole gospel to all the people of Turkey has been from the first the one purpose of the American Board, its missionaries and the membership of the Protestant churches of the country.

Have We a Mandate for Turkey?

The Turkey now in the public eye and under consideration covers all of Asia Minor from Smyrna on the west across Anatolia, to the western borders of the Russian Caucasus and Persia, and from the Black Sea on the north to the northern borders of Syria and Mesopotamia. It also includes Constantinople and Eastern Thrace, of which Adrianople is the capital. Within these boundaries there are at the present time half a million or more Greeks and Armenians, mostly in Constantinople, more than two million Kurds and Circassians, and about six million Turks. All these populations are classed as Moslems, except the Greeks and Armenians. A century ago the American Board sent its first missionaries into this country, where they began planting Christian institutions and producing a Christian literature for all the races and religions there represented. At that time there were probably from two and a half to three million Armenians, and perhaps as many Greeks.

Within that entire area the only missionary organizations now in the country and equipped to operate for its Christianization are the American Board, and the institutions growing out of the work of the Board. During the century, by common consent, the entire area outlined above has been regarded as American Board territory. It is true that prior to the war a German society opened a limited work in Van, Mezereh, and Marash; the United Presbyterians had a small work in Mersine, a port in Cilicia on the Mediterranean Coast; the American Mennonites had co-operated with us for a few years in work in Hadjin, and there have been a few isolated cases of temporary missionary efforts by American and European sects in various parts of Turkey. Nevertheless, the fact remains that the entire area was generally regarded as the unique and almost exclusive field of the American Board.

The Board, recognizing its great responsibility, put special emphasis upon its Turkey missions. The large cities and centers of population were occupied by missionaries and native workers, and missionary institutions — churches, hospitals, dispensaries, and schools of all grades — were planted and sustained. For a generation and more, approximately one third of the American Board missionaries were located in the four Turkey missions, which up to 1912 included the Balkan States. The number of trained native leaders at the head of the churches and other Christian enterprises were in about the same proportion.

There gradually emerged, as the direct result of this missionary work, great Christian educational institutions, some of them now independent, such as Robert College, the University of Beirut, Euphrates, Anatolia, Central Turkey, International, Sivas, Marash, Constantinople, and Van Colleges, and St. Paul's Institute at Tarsus. These institutions were open to students of all races and religions.

Because of the thoroughness of occupation by the Board and by these various institutions, other missionary societies turned their attention to other countries and entrusted to the American Board the responsibility of Christianizing the varied and mixed population of the entire country. In a word, the *American Board seemed to hold a mandate* from the foreign missionary societies of the world to provide for the people of Turkey an adequate opportunity to know Jesus Christ, and to become his followers. The training of leaders, the organization of necessary institutions, and the maintenance of all forms of missionary operations in the country thus became an emphasized responsibility, since, if we did not do what ought to be done, no one else would step in to help out. Turkey became our sole responsibility when Syria, Palestine, and Mesopotamia passed out of Turkish control. Every Board in America and Europe is taxed to the limit of its capacity, and beyond, to keep up its regular and expanding work in other parts of the world, and none stands ready to take new responsibilities in Turkey. *The sole responsibility for keeping Christian work and Christian institutions alive in Turkey today rests upon the American Board,* and the institutions it has been instrumental in planting in that country.

We have a large force of experienced missionaries now on the ground, with a knowledge of the Turkish language, competent and ready to prosecute the work. These include business men, doctors, teachers, writers, both men and women, and ordained men, now occupying Constantinople, Smyrna, Brousa, Marsovan, Talas, Tarsus, Adana, Marash, Aintab, with others ready to go back into the interior as soon as the Government gives the necessary permission. There are missionaries in the Russian Caucasus who will be able to go into Turkey if the Soviet Government denies them permission to continue work among the Armenians there.

The American Board plants, such as missionary residences,

school buildings, hospitals, dispensaries, etc., are practically intact. The exceptions are the station at Van, which in the early stages of the war was completely destroyed; the school building and teachers' residence at Hadjin, which were burned when the city was wiped out; and the Collegiate Institute for Girls at Smyrna, which was burned when the Christian quarters of that city were laid in ruin last September. While in many places, because of lack of repairs and adequate care, there has been a deterioration in values, the fact remains that the mission plants, with the above exceptions, are either now occupied or are ready for occupation. None of the properties of the American Board have been taken permanently by the Turkish Government. This is also true of the various independent colleges and institutions.

For the American Board to continue its work in Turkey will require the opening of no new stations, or the erection of new buildings, but simply the continuation of work in the places it now owns. It will mean going on as before, but with a changed or partially changed constituency. It is evident that to continue work in Turkey will not involve large or extraordinary expense. It will mean that missionaries now supported by the Board must adapt themselves to the new conditions which confront them in the old stations. Some former expenditures will be diminished, while others will be increased, such as the engagement of missionaries in operations which under the old order were performed by Armenian and Greek associates. The income of schools, for a time at least, will greatly fall off because of the smaller number of pupils. There will necessarily be a marked change in the character of the work done, but undoubtedly the training of able native assistants will present a paramount claim upon the time and strength of the missionaries, together with the creation and production of an adequate educational and Christian literature in the Turkish language.

All this calls for no ostentatious announcements or spectacular demonstrations, but merely the quiet continuation in some of the old places by the former missionaries, re-enforced, from time to time, by new appointees, a work begun long ago and going on in spite of the changes in populations. The American Board has as an asset of supreme value the experience of a hundred years. It has seasoned missionaries already at the task. It has a home constituency who know Turkey and have studied its problems, prayed for and supported its work and honored and loved its missionaries for generations. The very presence of the latter in Turkey now is a token and evidence of the faith and sacrifice of the Congregational churches of America for the last half century. The hundreds of missionary graves, stretching across the country and consecrating every mission station, proclaim a missionary daring and purpose that is an inheritance of priceless value to our generation.

How Others Feel about the Work in Turkey

The American Board can continue work in Turkey only with the backing of its supporters at home. This is true of any and all of its fields of action, but it seems especially important in the case of Turkey that the Board and the missionaries should have back of them the unqualified approval and the intercessory prayers of an unusually wide circle of friends and co-workers throughout the country. The task is too colossal to be undertaken except in soul-searching and whole-hearted consecration.

To get the situation well before the Board's constituency a series of conferences or forums were held this spring with corporate members and leading pastors and laymen across the country from Massachusetts to Minneapolis. To these conferences, where reporters were excluded, were gathered from 150 to 300 Congregational leaders. In general the afternoon was given to a presentation of the situation in Turkey, after which an hour or more was devoted to questions, discussions, and prayer.

These conferences were held in Boston, Springfield, Providence, Hartford, New Haven, New York City, Cleveland, Chicago, and Minneapolis. The same subject has been laid before Congregational Clubs in Boston, Worcester, New York, Chicago, and Minneapolis.

It is of profound interest to all that in every case the voluntary conclusions of the gatherings have been that there is no alternative but for the Board to continue in Turkey. In some cases formal resolutions were passed.

The situation in the Near East, and the difficulties which confront the work of the American Board there, were laid before the Foreign Missions Conference of North America in January, and a resolution was unanimously voted, expressing the opinion of the conference that the American Board should continue its work in Turkey, as a sacred responsibility and trust, even in the face of overwhelming difficulties.

It is true that objections have been raised in the discussions and many and deep-seated prejudices against doing anything for Turks have been revealed, but in spite of these it has seemed to be the opinion of our widely scattered constituency that to go forward in Turkey, if we are permitted so to do, is manifestly the duty and privilege of the Board.

At Lausanne in November, December, and January, 1923, and later in the State Department, the opinion has been expressed and urged that the missionaries and missionary institutions, as far as possible, be maintained in action. It was under that suggestion that I went to Smyrna and Constantinople in January. Diplomatically the continuance of missionary operations in Turkey, now and in the immediate future, is looked upon as of far-sighted and strategic importance for holding open in that country the door of Christian approach to a desperately needy people. The Secretary of State has recently confirmed this position with renewed emphasis.

In January in Constantinople a group of some forty or more missionaries were assembled for conference. There were present men and women who had been in Turkey for from one to forty years. Some were there who had faced and lived through all the horrors of the war years. The marks of suffering were upon their faces and the scars of years of unspeakable hardship and peril were upon their bodies. This group of men and women had counted their lives not dear unto themselves. One by one they had laid many of their former companions and associates to rest in the soil of the land for which they had died. They had stood unflinching in the face of physical peril and the pestilence that stalked at noonday and at midnight.

Of these the question was asked: Shall the American Board continue work in Turkey? For two days the question was considered from all sides, and yet not one expressed any other opinion than that the work must go on. We can do no better than to quote freely from the findings of that conference. We must not forget that those who produced these conclusions were the ones who must carry out the program of continuation. They were making these decisions for themselves, and they knew what the cost would be. They said:

> "We believe that the abandonment or serious curtailment of the efforts of the American Board in Turkey would be a betrayal of the trust laid upon us by God and by the Christian Church; it would be a denial of the vital power of the Gospel of Christ to meet the needs of the Moslem world; it would mean the abandonment of the accumulated value of missionary lives and deaths in the past century at a time when that inheritance of the Board's sacrifices in the past is a mighty asset, and is the assurance of a successful reopening of the work temporarily suspended.
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> "While we recognize that the events of recent years will make missionary operations extremely difficult and that the attitude of the ruling class of Turks compels us to expect serious restrictions and handicaps to our work, yet, trusting in the winning power of the Love of God in Christ Jesus, we are not dismayed by the difficulty of our task, and we are willing to work on under any restriction likely to be laid upon us by an unfriendly government, convinced that, however restricted, the influence of missionary lives and personal contacts during the next few years will have a potency that will abundantly justify the patient sacrifice involved.
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> "We are further convinced from our personal knowledge of the people that while there is, it is true, a large class of Turks who do not want us and who are bitterly opposed to our work, there are far larger numbers of Turks and Moslems in this land whose need and sense of

need is greater than ever before. Many of these are immediately approachable and will welcome the help that we can offer them. In educational, medical, and social lines this welcome is already outspoken and urgent. And we are convinced that the opportunity for direct evangelistic approach, through the spoken and printed word, is also a challenge to the Board and to us to go forward.

"Even if the Church in America should not rally to our support, as we firmly believe it will, we, individually, are fully determined, whether with or without large reinforcements and financial backing, to put our lives into friendly approach to the peoples of this land, believing that to be the largest service which we can render to our Master in the coming years."

This from the missionaries in Turkey! It is of such that the poet wrote:—

"They climbed the steep ascent of heaven,
Through peril, toil, and pain;
O God, to us may grace be given
To follow in their train."

The Present Outlook

No one would venture to predict the extent and form of work the American Board will be able to carry on in Turkey under the new treaty. The old capitulations are abolished and there is little to take their place.

At Lausanne, General Ismet Pasha, the spokesman for the Turkish Government and Minister of Foreign Affairs of that Government, declared to Ambassador Child, as well as to representatives of the American Board, that they desired American missionaries, educators and physicians to remain in the country and carry on their work as before. He went so far as to put into writing: "I hope above all things that Americans will not worry about the future of their educational and philanthropic institutions in Turkey. We want these institutions to stay, and have no intention of adopting laws that will embarrass the continuation of the admirable American altruistic work among our people." The same sentiment was expressed by Dr. Fouad Bey, a Turkish unofficial representative recently in the United States.

The attitude of some officials in Turkey has not been wholly friendly. Dr. Adnan Bey, governor of Constantinople and former Minister of the Interior at Angora, has shown himself to be hostile to the continuation of American missionary medical work in the country, on the ground that they have more doctors now than can find employment. It is not known whether he speaks the mind of his government.

An official note prepared at Lausanne by the Turkish delegation states that American religious institutions, schools, and hospitals, as well as relief organizations recognized as existing in Turkey before the war, are fiscally to be treated upon a footing of equality with similar Turkish institutions and organizations. Property rights are recognized in the treaty, and the representatives of the two governments are discussing the methods of presenting claims for indemnity.

Under the new order, as provided by the treaty, the relations of Americans to the Turkish Government will be changed from what they were prior to the war. The capitulations are abrogated and the status of Americans in Turkey, as fixed by the treaty, will be like that of Turkish subjects, in respect to the laws of the country. It will not be an easy matter to make the necessary readjustments in the conduct of missionary, educational, and philanthropic work.

It is impossible to measure the import of the separation of Church and State by which the religious establishment of Islam heads up in the Caliph at Constantinople, while the affairs of State center in the Grand National Assembly in Angora. The Turks repeatedly affirmed at Lausanne that Church and State were now separate, and that there was absolute religious freedom in Turkey. It is impossible to believe that such a fundamental and even revolutionary change can be practically perfected without a long period of trial. And yet the attempt is in itself of startling significance and may mean much or little.

At present seventy-eight missionaries of the American Board are continuing their work under the laws of the Angora Government. Six important high schools, one school of religion and one college are carrying on full work. In Smyrna, where the International College closed for a few months after the tragedy of the fall of 1922, was reopened in January, 1923, a large enrollment of Turkish pupils seems assured. The missionary hospitals, long functioning in Aintab and Adana, were never more pressed with eager patients. These are almost all Turks who cannot fail to receive new impressions of the living message of Christianity. In Marash a smaller hospital, formerly controlled by a German mission, and now temporarily under the American Board, reports 7,000 treatments, 90 per cent of the patients being Moslem. Permission has just been granted by the Turkish Government for another doctor to go to Talas in the far interior, there to reopen a hospital for some time closed.

Cast Down but not Destroyed

The work of the American Board in Turkey has not been destroyed, although it has met with disaster.

The work of Jesus Christ was not terminated when he had been betrayed by one of his disciples, denied by another, forsaken by all, and crucified by Roman soldiers.

The early church was not destroyed when the powerful emperors of Rome in close succession arrayed against the infant church all the forces of the empire, backed by enraged jealousy and implacable hatred.

The Christian Church in the island of Madagascar was not destroyed when the hostile queen brought against the church and all Christians the imperial persecuting forces apparently so successful that no visible indication remained of a vestige of Christianity. At the death of the persecuting queen, it was found that the church membership had doubled during the period of persecution and martyrdoms.

Christianity in China was not destroyed and the efforts of a century of Christian missions wiped out when the Empress Dowager essayed, with the agencies of government under her control, to eliminate from the empire all foreigners, and especially the foreign religion. Hundreds of missionaries and missionaries' children and tens of thousands of Christian Chinese were put to death. Subsequent history shows that this was but the beginning of the Christian conquest of China.

In all history persecutions have scattered believers who went into exile preaching the Gospel. Apparent physical defeat has again and again proven but the beginning of a new era of spiritual advance. Barriers to Christian progress have repeatedly been burned away by the fires of persecution. New doors of opportunity have been opened by the shock of the forces of evil in their destructive onslaught. By the blood of martyrdoms the church of Jesus Christ has risen from the ashes of its destruction into a new physical and spiritual resurrection.

The work in Turkey has been swept as with a besom of destruction, but we can even now see tokens of new life and power and of possible opportunities not before realized. We do not attempt to explain the providences that have produced present physical conditions; they are beyond the reach of the human mind.

We turn to history for our encouragement, to the promises for our assurance, to the God of missions for our spiritual equipment, and to the command of our Lord Jesus Christ for our marching orders.

That which is seen is temporal, but that which is unseen is eternal.

APPENDIX

Our Policy in Turkey

THE secretaries of the Board and the members of the Prudential Committee have followed with the deepest anxiety developments in Turkey. At Lausanne during the conference Dr. Barton and Dr. Peet were in daily contact with the official representatives of the United States, keeping before them the importance of safeguarding our missionary interests in the Near East.

After the first conference was over our senior secretary went himself to Athens, Smyrna and Constantinople where he conferred with the missionaries actively engaged in the work. He sought to secure more perfect knowledge of conditions and to test the readiness of the Turkish authorities to put into practice the declarations made at Lausanne.

In July a number of missionaries from Turkey, now in America, met with secretaries of the American Board and the Woman's Board, and representatives of the Prudential Committee for conference in regard to present problems and future policies of the missionary enterprise in Turkey.

In all of these efforts to get to the bottom of the problems involved the uncertainty as to the final treaty agreement between Turkey and the nations of Europe and America stood as a serious hindrance to the making of permanent plans. With the signing of Turkey's treaty of peace with the Allies on July 24, and on August 6 the treaty of amity and commerce with the United States, more definite plans seemed possible. Though the ratification of this latter document by the Senate must be postponed for some months, several points have become clear.

Turkey has been given a new place among the nations, and no punishment for past offences against humanity and international order has been decreed. The safety of the minorities yet remaining in Turkey is guaranteed and their freedom to maintain their own language, schools and religion is pledged in most explicit terms in the treaty of peace. The League of Nations is appointed to enforce these provisions. Foreigners in Turkey will receive no special exemptions or safeguards, but in general will receive the same treatment as that given to Turks resident in other countries. Though in the treaties missionary and philanthropic organizations are not given the same encouragement and consideration as are given to commercial and financial concerns, they are recognized as existing, and will be allowed to continue under Turkish law.

With these now definite prospects in view, and with full reports in hand from the missionaries regarding the work now going on, and the present attitude of the Turkish authorities towards this work, the Prudential Committee invited the representatives of the Woman's Boards to meet with it on September 11 to discuss our future policy in Turkey. Previous to this meeting there was much

prayerful consideration of the matters in question by groups in committee and by correspondence. On September 11, after several hours of most careful deliberation, the following conclusions were arrived at:

First: That we should continue missionary work in Turkey.

Second: That we should continue to provide moral and spiritual help and leadership for the refugee populations in Greece, Syria and the Caucasus.

Third: That we do not consider the changed conditions, governing our educational work in Turkey, so fundamental as to prevent the continuation of our schools under the laws of the Grand National Assembly at Angora.

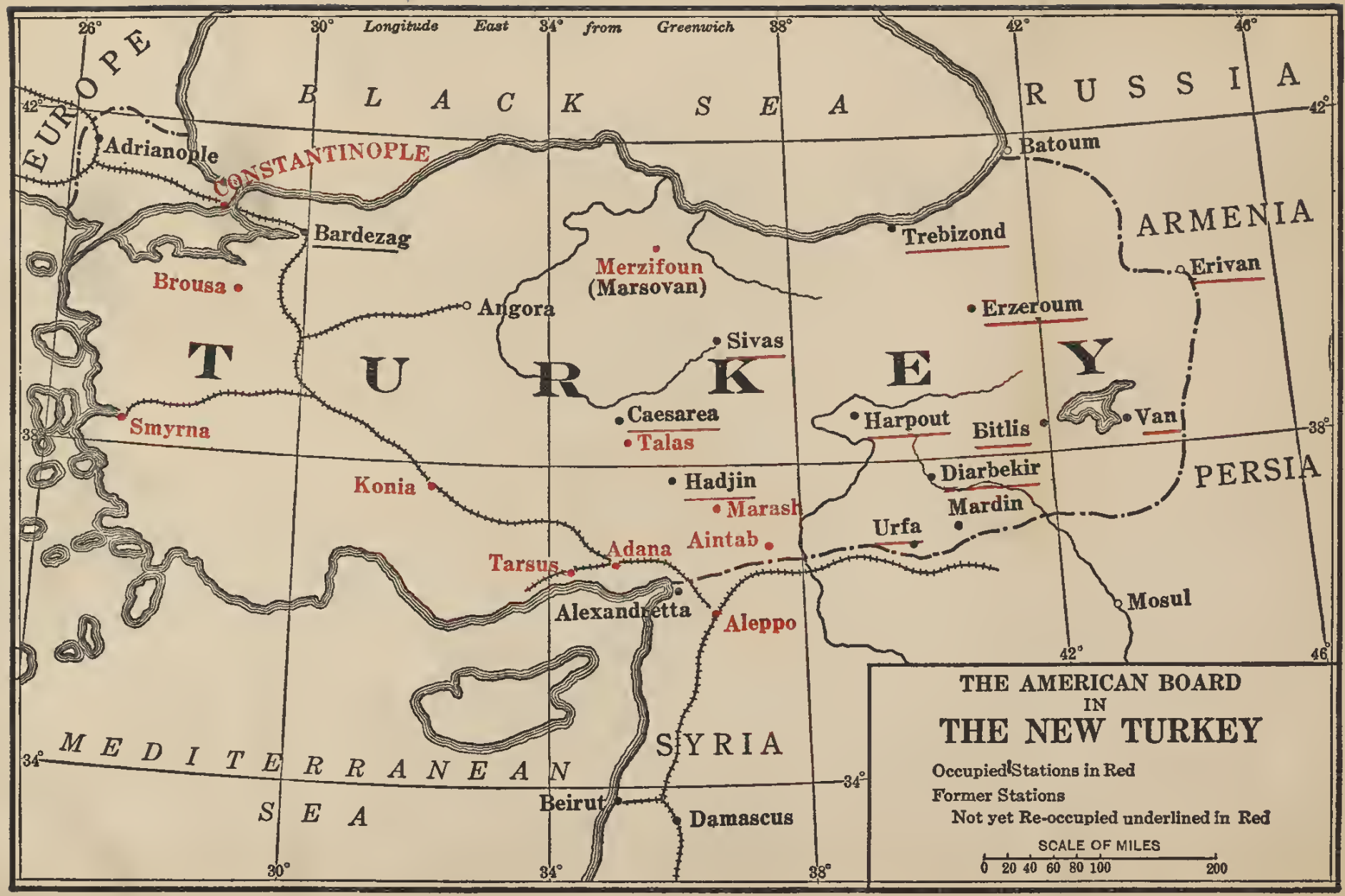
Fourth: That we regard the period of drifting uncertainty in respect to our efforts in Turkey as ended, and we consider the work now being carried on as established and important and worthy of consideration equal to that given to any mission of the Board.

It would be folly to think all uncertainties at an end. Baffling problems and bitter disappointments are still before us. Detailed plans cannot be fully elaborated, and must be subject to change. But we believe the period of retrogression in Turkey has ended; the corner has been turned. The missionaries on the field, forced into constant and immediate contact with the Turks, see real opportunity before them and call urgently and insistently for reinforcement. The Board at home accepts the challenge, and while unable to grant all the requests for advance has definitely committed itself to carry on in Turkey.

FROM A MODERN PAUL

ABANDON TURKEY? Some Americans are urging it. But American business firms are already increasing their efforts. In May we welcomed a splendid Philadelphia company, which is introducing agricultural implements. Reapers, binders, Fords, Fordsons, etc., are coming in to help the farmers. When business firms adventure shall missionary forces back out? Shall the agents of Christ for brotherhood and the Gospel withdraw from Turkey when man's agents push forward?

REV. PAUL E. NILSON,
St. Paul's College,
Tarsus, Turkey.


Longitude East from Greenwich
26°
30°
34°
38°
42°
46°
EUROPE
BLACK SEA
RUSSIA
Adrianople
CONSTANTINOPLE
Batoum
Bardezag
Trebizond
ARMENIA
Erivan
Merzifoun
(Marsovan)
Brousa
Angora
Erzeroum
Sivas
TURKEY
Caesarea
Talas
Harpout
Bitlis
Van
Smyrna
Diarbekir
PERSIA
Konia
Hadjin
Marash
Mardin
Urfa
Adana
Aintab
Tarsus
Alexandretta
Aleppo
Mosul
SYRIA
MEDITERRANEAN SEA
Beirut
Damascus
THE AMERICAN BOARD
IN
THE NEW TURKEY
Occupied Stations in Red
Former Stations
Not yet Re-occupied underlined in Red
SCALE OF MILES
0 20 40 60 80 100 200